The TAHRIK-I-Jadid

Regd. No. L-1676

Shawal 1391 A.H.
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*Editor :* **Naseem Saifi**

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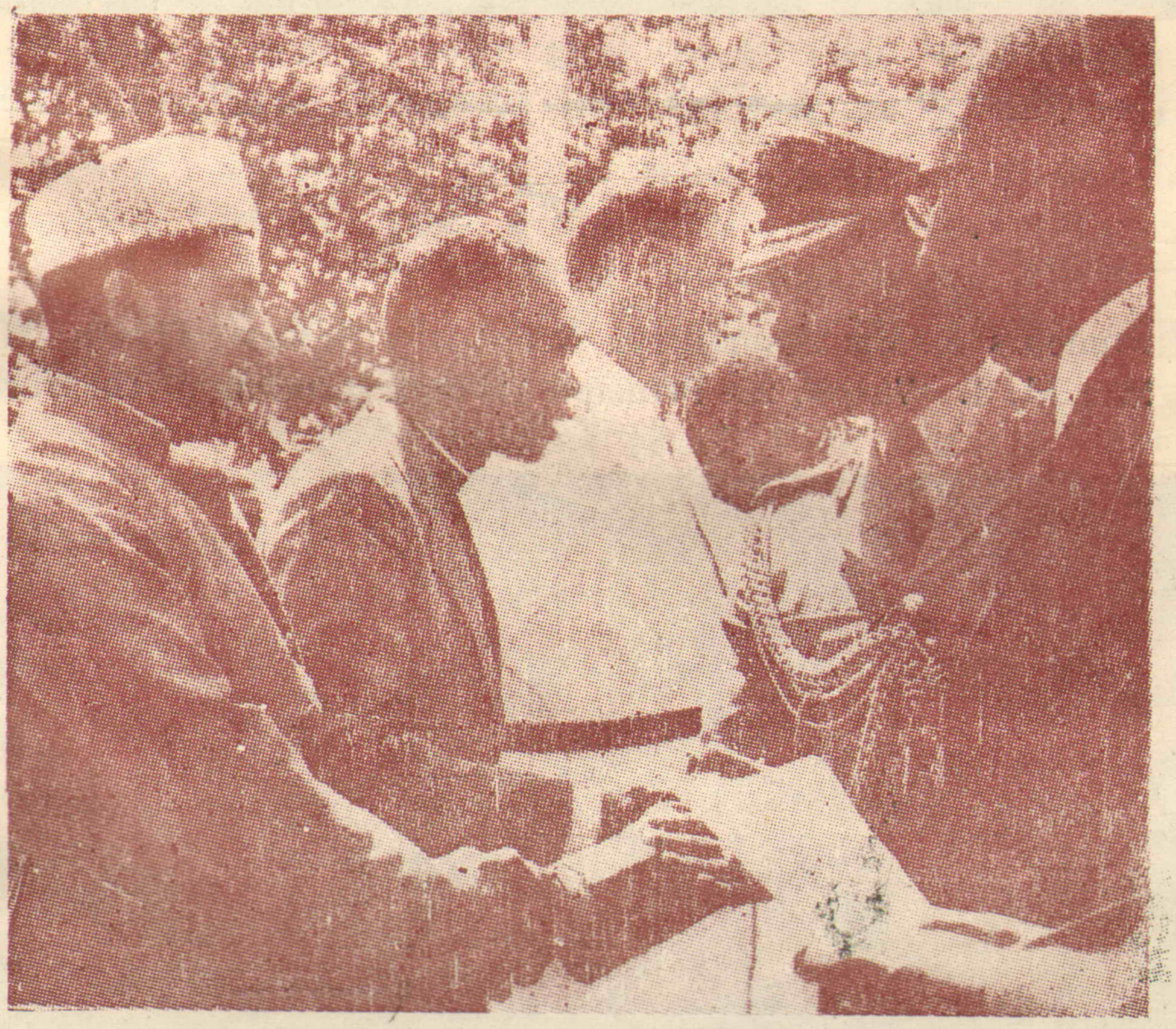
Maulvi Iqbal Ahmad Shahid who is now back in Pakistan is seen in this picture meeting General Mobutu, President of Congo, when the latter visited the Gambia.



مکرم مولوی اقبال احمد صاحب شاهد ۔ جنرل موبوتو صدر کانگو سے مل رہے ہیں ۔ یہ ملاقات گمبیا میں ہوئی تھی ۔ اب مکرم مولوی صاحب موصوف واپس پاکستان تشریف لا چکے ہیں ۔

Waqar-i-Amal. Members of the Ahmadiyya Jamaat, Bo, Sierra Leone, are giving a helping hand in the construction of the Mosque.

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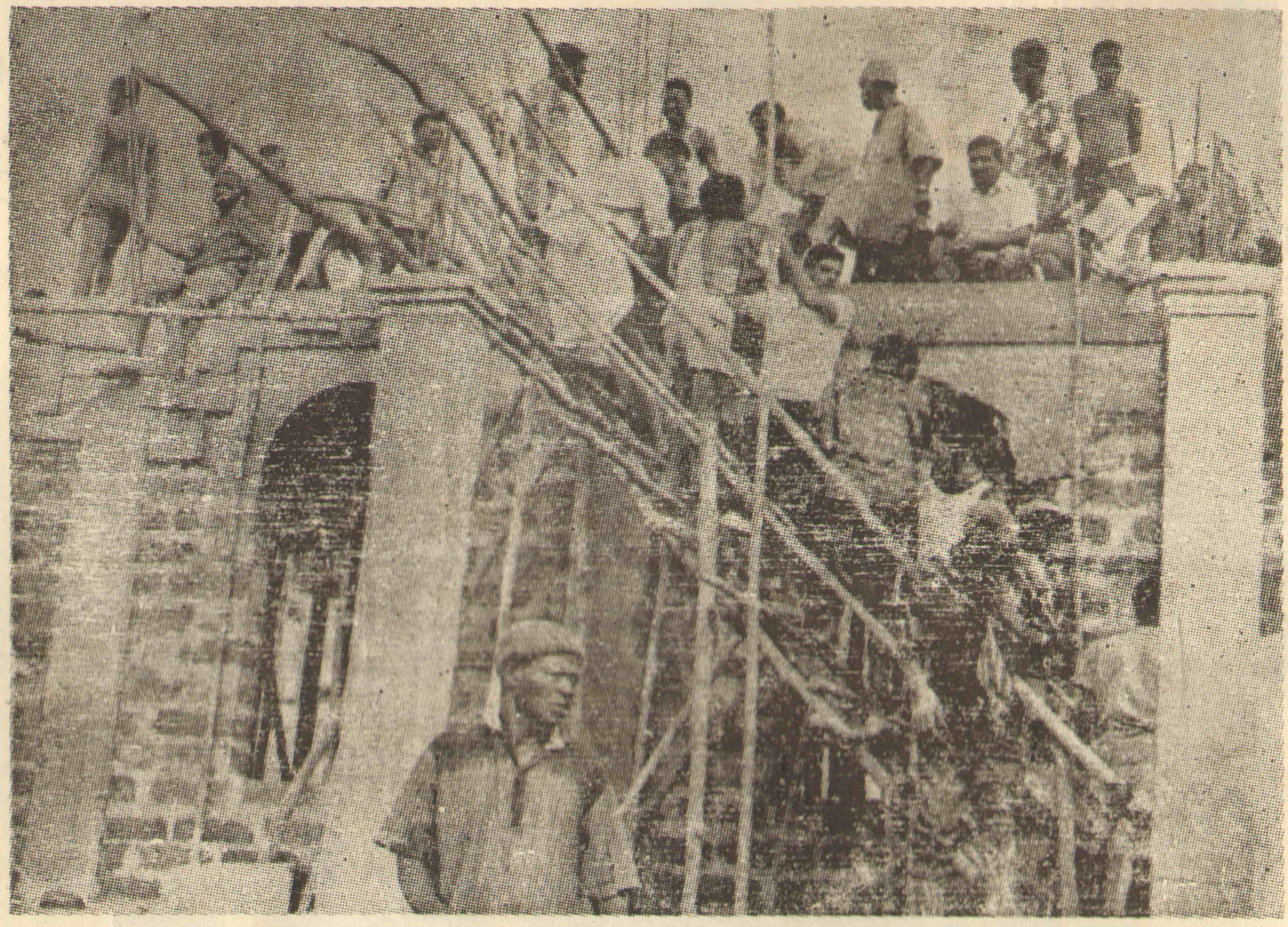

احمدیہ جماعت ہو سیرالیون کے دوست مسجد کی تعمیر کے لئے وقار عمل کر رہے ہیں -

Students of the Ahmadiyya Secondary School, Gusau, Nigeria. Mr. M. I. Wasim, the Principal, is seen standing in the forefront.

احمدیہ سیکنڈری سکول گساؤ - نائیجیریا - کے طلباء - آگے سکول کے پرنسپل مکرم محمد اسمعیل صاحب وسیم کھڑے ہیں

بسم الله الرحمن الرحيم

MONTHLY

# Tahrik-i-Jadid

RABWAH

Vol. VII | December 1971 | No. 12

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*MALFOOZAT*

## KNOWLEDGE

**The Promised Messiah, peace be on him, says:**

"Knowledge (of things) is such a thing that if you have it, you fear even the small insects just as when people know the bed bugs and the mosquitos that they can do some harm, every body safeguards against them. How is it then that man dares to flout the laws of God (disobeys His commands) despite the fact that God is All Powerful, All Knowing and All Seeing; He is the Master of the earth and the skies. If you ponder over this fact you will come to the conclusion that it is because he lacks knowledge of God.

There are a number of people who do admit that there does exist a God but if you go a little deeper, you will realise that they lack faith in God because when they are busy in their worldly affairs, they forget every thing about the wrath and grandeur of God.

It is therefore very essential that you should try to have knowledge of God through prayer. Perfect certainty is NOT possible without it. This certainty can be obtained only by realising that to be away from God is nothing less than death. When you pray to be protected against sin, you should not stop struggling for the achievement of this objective. You should keep yourself away from all such places as induce you to sin and also continue to pray that God may protect you against evil deeds.

*(Malfoozat Vol VII page 122)*

*Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.*

*Khutba*

# Contribute to your fullest Capacity

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Hazrat Khalifatul Masih III, announced in is Friday Sermon on the 29th of Ikha/October, the inauguration of the new year of Tahrik-i-Jadid. This is the 38th year of the first section, 28th of the second section and 7th year of the third section. He said he was doing so in the name of God who bestows His mercy in great abundance.

He reminded the members of the Jamaat that three years ago when the contributions for Tahrik-i-Jadid amounted to five hundred fifty thousand rupees (5 Lac and 50 thousand) he had drawn their attention to the fact that they could—and in fact they should—contribute more than that. He was of the opinion that this amount should have reached seven hundred and ninety thousand (7 Lacs and 90 thousand) rupees. But the following year the collections amounted to six hundred and thirty thousand rupees and the year after that it was six hundred and sixtyfive thousand rupees. But the collections for the year that has just ended fell to six hundred and thirtyeight thousand rupees.

He analysed the reasons given by the Department concerned and remarked that if the Jamaat had fully realised the significance of the Tahrik-i-Jadid, the deficiency would have been made up without much difficulty. He also made mention of the additional financial sacrifices that the Jamaat had made during the year just ended, but he said that to start a new scheme could never mean that what was already in hand should suffer a set back.

He said, "The task of Tahrik-i-Jadid is of basic importance and our needs are swelling day by day. To fulfil these increasing needs is the duty of the Jamaat, and the Jamaat should pay full attention towards it. They should contribute from whatever they have—which in truth is not theirs—to their fullest capacity. "The Promised Messiah, peace be on him, has interpreted the words : ومما رزقنهم ينفقون (and they spend from whatever they have) to mean (one of the meanings that he has given to these words) that you should not think that what you possess is the result of your efforts ; it has been given to you by God. So, if what we have is not ours, rather it's God's, then is it not His grace that He says here, I give you something, you spend out of it in my cause and I shall reward you for it.

Hazrat Khalifatul Masih III said that it was God's grace that He was providing chance after chance for us to make sacrifices. The Jamaat was first paying only Monthly contributions and then God increased the needs of the Jamaat and Tahrik-i-Jadid was inaugurated. Later on Waqfi Jadid was started as a new scheme. Fazl-i-Omar Foundation came next and that was followed by Nusrat Jahan Reserve Fund. All these opportunities for contributing towards the cause of God are provided us only through His grace.

He quoted the Promised Messiah, peace be on him, as saying "you should trust in God and with complete sincerity and zeal and with courage work hard. This is the time for service. He explained that the stress was on trusting in God for without trust in God sincerity, zeal and courage cannot be of any value in the eyes of God ; one does not become deserving of reward unless actions are coupled with the grace of God, and for this, one has to put his trust in Him.

Huzur said that it was not enough to make promises for any Fund being collected. The promises must be paid up. He who makes a promise with the intention of not paying it better make no promise at all.

The fact is that the Giver (God) is giving much but some people pervert their minds and avoid contributing towards the cause of God. Such people deprive themselves of the love and affection of God and they should therefore ask Him for forgiveness.

The sweet smell of the victory of Islam over other faiths that we are now smelling is in no way the result of our own efforts; it is the result of the love of God which He has for this Jamaat. That smell is indeed the sweet smell of the scent of the love of God. When the others smell it, they also get their attention directed towards it. When they visualise the miraculous love of God, they find themselves inclined towards it and they begin to realise that God does exist and that He is indeed on the side of Islam.

They also begin to realise that the everlasting law of God (Shariat) is none other than the one revealed to the Holy Prophet Mohammad, peace and blessings of God be upon him. We should therefore try all we can to acquire the blessing of the Islamic shariat that it can bestow on its true followers. We should have perfect faith in Allah's attributes and have full confidence in the fact that He is free from all defects. The Holy Prophet Mohammad, peace and blessings of God be upon him, must be believed in as the Khatamul Anbiya (i.e. the best of all the prophets and the one to whom the last and most perfect Law of God was revealed). We must take the Shariat of Islam as the never-changing and everlasting law which has every kind of spiritual as well physical beauty and which is capable of doing every good and being generous. We should not believe in it like a deserted book. We should try to understand it and know how to acquire its blessings. The people have always been drawn towards God on seeing His love displayed through one person or the other; today also the same thing is going to happen. All of you should always try to win the pleasure and love of God—and I pray to God that He enables all of us to tread on this faith. Amen.

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*Book Review* :

# FORTY GEMS OF BEAUTY

Compiled by the Late Hazrat Mirza Bashir Ahmad M.A. and published by the *Oriental and Religious Publishing Corporation Ltd, Rabwah. Price Rs. 4 7 shillings*

The book contains 40 most beautiful sayings of the greatest of the Prophets, The Holy Prophet Mohammad, peace and blessings of God be upon him. These sayings deal with our daily life and keeping them in view and acting upon them we can model a better society with more upright, pure and pious individuals.

The sayings are translated and commented upon in English language. The commentary coming from the pen of a person with straightforward style is worth reading.

This, and many other books on religion, can be had from the Oriental and Religious Publishing Corporation, Ltd., Rabwah, Jhang, West Pakitan.

# The Power of God's Word

*Laeeq Ahmad Tahir*
*Ex-Deputy Imam, London Mosque*

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The Holy Quran has given a new and everlasting life to the millions of people. Its dynamic teachings have thrown the Divine light from the north to the South and from the East to the West. Its unique force emanates in every direction. Its pull has deeply influenced thousands of people and led them to the path of righteousness. It is proposed to give a few specimen instances where the power of God raised individuals to the highest spiritual heights.

Hazrat Ayaz (عیاضؒ) is a renowned Muslim mystic. In his early age he was a well known dacoit. He way-laid several caravans and butchered hundreds of people. He had terrorized the whole country. One day, as usual, he went to raid the house of a rich family. He climbed up the roof at the dead of night, with great secrecy. Every thing was calm and quiet. He was extremely pleased that every thing was going in his favour. Suddenly he heard the noise. Someone had got up to do something. Then he heard the person reading aloud. Who was that? What was he reading? These were the questions which came into his mind. He got nearer to the source of the voice. Now he heard clearly and distinctly someone reciting the Holy Quran. Ayaz went on hearing until that person came to this verse :

> "Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down to them." (57 : 17)

When Ayaz heard these words, his whole body was shaken. He jumped off the house and repented to God sincerely. He realised that he was living a sinful life. His heart was humbled. He devoted himself wholly and solely to God's will. Today he is reverantly called Hazrat Soofi Ayaz in the Muslim World. This is the power of God's word, which had completely changed a man of evil deeds to a saint. Truly the Holy Quran is the living book of the day.

Bashar Hani in his youth was living a life of an unchaste, impious and irreligious person. Drinking and dancing was the sole objective of his life. Once when he was badly drunk, he incidentally found a piece of paper with a verse of the Holy Quran on it lying on the ground. He stopped for a while, got hold of it and annointed it with perfume, and put it in a neat and clean place. God was pleased with this action, because those who honour his book, God honours them and exalts them to the utmost heights.

Bashar Hani, from there went straight to a pub and had a large quantity of wine. He spent the whole night there. The same night a Muslim saint was directed in a vision to go to Hani and let him know that God had chosen him for his service and had forgiven all his previous sins. The saint went after him to the public house. Bashar Hani was half asleep due to the intoxication of the drink. The saint conveyed the message of God to him. Bashar Hani was moved to hear it and he started crying. He prostrated to his Creator and begged pardon for his sins. He brought about a spiritual revolution in his life and to-day he is known as a great mystic and saint in the Muslim world.

Ghizal was one of the most famous poets of Spain. His full name was Yahya ibn Alhakam Aljilani. He was born in 757 AD and died at the age of 96 years in 853 AD. He belonged to an Arab family. Ghizal was his attributive name, as he was very delicate, handsome, charming and good looking, therefore he was called "Ghizal" which means "Deer" in Arabic. A Deer or Ghizal is a symbol of beauty for Arabs. He had such a command over his poetry, that many a time he was sent to the neighbouring countries as a political representative of the state to impress them in one way or the other.

Unfortunately once he thought, that he could depict the Divinity of God in a far better way than that has been revealed in the Holy Quran. He selected the chapter "Al Ikhlas" (112) for this purpose. The moment he intended to write it in his own words, he was overcome by some great power. He was stunned and left as a lame, mad person. His talent and every bit of his intellect vanished like any thing. There was left just an impression of good old days. But Ghizal was fortunate enough. He realized that he had committed a sin. He stooped to his Lord and begged for repentance. This was the power of God's word, which moved him from the top to toe.

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Scores of such instances can be quoted where the magical influence of the Holy Quran has wrought a miraculous change in the hearts of people. Thousands of people have been truly drawn towards the Holy Quran by merely hearing it. No such scripture on earth has ever bewitched the hearts of mankind as has been done by the hidden force which the Holy Quran possesses. It is indeed, the true miracle of the Word of God.

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**If you cannot read Urdu, you may ask for only the English Section of the "Tahrik-i-Jadid".**

**If you have any suggestions for the English Section (what else would you like to have included in this Section) please do not hesitate to write to us.**

**The Managing Editor**
**Tahrik-i-Jadid**
**R A B W A H**

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# *Fulfilment of the Law*

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*(A treatise read at a meeting of the Christian Muslim Leaders—It has also been published in The Truth (Weekly) for 20th and 27th of May 1960.)*

My dear sirs, I cannot adequately express my gratitude to have been afforded this unique opportunity of addressing a gathering of Christian and Muslim leaders who are out to endeavour to understand the view point of the other side and who have taken upon themselves to bring the Muslims and the Christians nearer to one another. I am really proud of taking part in these meetings, for, I very strongly believe that what we are doing here is not only of benefit to the people of this country, it is showing the way to the people of the other lands also. I am sure you will be very pleased to know that since we have started our meetings here, our Missions in some other territories also have been calling on the followers of the two great faiths to do likewise.

It also affords me pleasure to have been, to some extent, instrumental in the setting up of this Committee, and I should like to appeal to all of us present here that we should try to extend the spirit of this mutual understanding to the people who come in contact with us or for whose upbringing we are, one way or the other, responsible. May God the Almighty help us in our righteous endeavours. Amen.

Coming to the topic now. As you know, my subject this evening is 'The fulfilment of the law.' I feel it is a scriptural way of saying 'The completion of the law' or 'The compliance with the law.' I have the first in mind and I should like to discuss it from the Islamic point of view.

You will agree with me that the word 'law' is nothing strange to the three great religions viz. Judaism, Christianity and Islam. The Jews are the first people who are supposed to have received the written law. The Christians, according to my understanding, repudiate the law. (Christ hath redeemed us from the curse of the law... Gal 3 : 13) and the Muslims stick to it and believe that it has now become complete and perfect. That is how these three religions are acquainted with the word 'law'.

The Muslims believe that the law has been with man from the very beginning of human life on this planet. Just as God provides air, sun and water and things of that sort for our physical life, so He also provides spiritual guidance—the law—for our spiritual life. To me personally it seems that what we read about the prohibition of eating some fruit or going near a certain tree, for Adam, was the beginning of the law. After all the most easily understandable definition of law is 'do's' and don'ts'. And when God told Adam not to do something, it was laying the foundation of the law which was ultimately going to grow to very great dimensions. For Adam and his people the law could be only as simple as that you should not touch that tree or eat that fruit or else you will die. (I say all this to make things understandable to our Christian friends) You will see that is the most primitive method of making people follow the law. And good it is that it is like that, For, the people of the days of Adam had not developed as have we, or the people who lived, say, five thousand years after Adam. I hope nobody dare suggest that man's intellectual powers have always been alike. They have definitely been different at different stages of the human evolution. (I hope

I am not being misunderstood when I use the word evolution. I do not mean in the least that man has grown up to the present form from some other animal).

For quite a long time the law given to Adam, whatever its shape and form, was followed by the people and that actually was the will of God. But then, we believe, the human evolution took mankind to a different stage. A stage where he required a more comprehensive law and where he felt that what he already possessed was not sufficient to guide him any more. Then another law came. This new law did not contradict the previous law but it did take something away and it did add something else, thus making it most suitable for the people to whom it was given

This progress continued.

And then we are told that ten commandments were given to Moses. A really big stride. And these ten commandments continued to be the law for a very long time. Jesus is reported to have said, "Think not that I come to destroy law or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17) That the word 'fulfil' here actually means compliance is shown from the verse which reads thus: "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." Matth. 8:4.

The evolution of man however, continued and the law which was still in its imperfect form was completed and perfected through the Holy Prophet Mohammad, peace be on him. That the law was really imperfect by that time can be better understood by referring to the Old and the New Testaments. We read in Deuteronomy: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them ALL that I shall command him." 18:18 Generally this verse of the Bible is quoted to show that the Holy Prophet Mohammad was prophesied in the Bible. But I should like to add here that it also goes to prove that till the time of Moses there had been none who had been able to speak ALL that God had commanded him. During the period lying in between Moses aud Jesus, there is nobody who ever claimed or proved to have spoken ALL that God commanded him. Rather what we find is that they continued prophesying the coming of another prophet and another law. The man whose name was to endure for ever and whom the nations had to call 'blessed' was being awaited. This is what we read in the Psalms: "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" 14-17. May I be privileged to say that the people may differ with Mohammad as much as they like but they cannot go against this prophecy and they must call him blessed. For Mohammad, which means 'the praised one' can also be interpreted to mean 'the blessed'. People must call him 'Mohammad'—the praised one.

And that another law was expected is quite clear from Isaiah 21:13-27 (The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords,


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and from the bent bow, and from the grievances of war. For thus hath the Lord said unto me, Within a year according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it). Also, 42:10-13 (Sing unto the Lord a new song, and his praise from the end of the earth ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them give glory unto the Lord and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies."

I do realise that these quotations might not mean much to some of my friends who have come to believe that the Old Testament is now printed with the New Testament for its preservation and not to be acted upon. However, I go to the New Testament. There also we find that Jesus was very clear in telling his people that the intellectual evolution of mankind had not reached its climax. He is reported to have said, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12). Indeed they could not. With due deference to the immediate followers of Jesus Christ I am constrained to say that what was really a metaphorical language and parabolic expression was taken by them to be literal Son of God. coming to life, going to heaven; how beautiful are these metaphors. But they were misunderstood. That is why Jesus said that they could not bear them. I hope I have not gone too far away to still remember that we are talking about the imperfectness of the law and its ultimate but eagerly awaited culmination at a later date.

Jesus being the prophet immediately before the one who was to bring the law to its perfection, spoke of him very often. And in very beautiful words. He called him the Comforter—yes, Comforter in the real sense of the word. The spirit of Truth and the Holy Ghost and things of that sort. He was very proud and justifiably so, in comparing himself with the coming one. That is why he said, "And I shall pray the Father and he shall give you another Comforter." Mind the word 'another'. It is very significant here. He himself was a Comforter and he was now promising another Comforter. As for his own being a Comforter these are his words which convince us without any shadow of doubt: He said: I will not leave you Comfortless. I will come to you. John 14:18:

I have said before that Jesus had prophesied the coming of a prophet who was to speak ALL that God had to Command him. I laid stress on the word ALL that God was to command. Says he, "Howbeit when he the spirit of truth is come he will guide you into ALL truth (I am tempted to repeat the words ALL TRUTH) for he shall not speak of himself; but whatsoever he shall hear, that shall he speak.." John 16:13.

This fact of the law still being incomplete and imperfect was also known to St. Paul. He wrote to the Corinthians in his first epistle: For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. 13:9, 10.

I hope it would not be a digression for me to say that the perfect law which was being awaited was to be, the whole of it, from God and the whole of it was to be spoken by that prophet through whom it was to be given to mankind. Indeed the whole


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of it was to be spoken because it was to abide with mankind till the ending of the days. The word 'abide' reminds me of the words of Jesus who said, "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever." We know that human beings do not live their earthly lives for an unending period of time. They come and go. But he who comes into the world and leaves his teachings behind untainted, still continues to live. That is an every day expression of ours. We know what this continued existence means. That is how this Comforter was to abide with us. He was to leave his teachings behind, untainted and unchanged at any stage of man's life.

I feel I have said almost everything that I wanted to say about the law being incomplete and imperfect on a certain stage of human evolution. Now I come to the final stage. The Holy Prophet of Islam, Mohammad, peace be on him, appeared in this world according to the prophecies of the prophets of yore. And he brought a law. That law is contained in the Holy Quran. The Holy Quran is—the whole of it—shall I use the word ALL—what God commanded the Holy Prophet. The Holy Quran contains a very gratifying verse to which I should like to draw our attention. It says (God speaking) This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. 5:4.

In order to make it abide with mankind God gave a promise. I quote the Holy Quran: Verily We Ourself have sent down this Exhortation, and most surely We will be its Guardian. 15:10. It is the fulfilment of this promise that the Holy Quran has never been changed. It is the book of God and it has to remain intact for the whole human race and for all the time to come. Such books as came before the Holy Quran and contained incompletely and imperfectly the law of God have suffered at the hands of man. They have been interpolated beyond any stretch of imagination. The latest edition of the Bible which remains only one fourth of the whole is an example, too glaring.

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What is it that makes us believe that the Holy Quran is the law which was being awaited and which is complete and perfect? There are many factors to strengthen this belief of ours. I have mentioned one or two. Here is another. This law has been found practicable for all the people all over the world. Though at times some nations and some followers of some religions have looked at the Islamic law with a frown on their cheery faces, yet they have been turning to it for further guidance. The case of divorce and polygamy can be cited in this respect. The law of Islam is a practical one. It makes human beings better human beings. It does not claim to change human beings into something else. And that is how it should be. The prophet of Islam was a human being—one of us.

I hope you will agree with me that the subject of my talk today is a vast one. It needs referring to so many books and to so many phases of man's life. But the time at my disposal is quite limited and really very short. I should therefore like to close, and throw the subject open for questions and further clarification by myself and my worthy colleagues.

NASSEEM SAIFI

# Regeneration of Muslims

*Mr. Shafiq Ahmad Khan writes in the Yaqeen (17.9.1971) as follows :*

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The world is today passing through a crucial stage of its history. Material advancement has almost reached its peak and has brought in material comforts which were unthinkable in a remote past. Physical comforts abound at every stage of life and not unnaturally all of us have developed a craze to derive or rather extract happiness out of them to the maximum possible extent for they have made life worth living on earth. They are a source of providing momentary pleasure and happiness but cannot provide that permanent bliss and inward happiness which alone can make a person really happy and contented despite a dearth of material comforts and even positive physical discomforts. The result is that though the world has advanced considerably materially and scientifically and has provided numerous material blessings to mankind, it has not been able to provide real happiness and bliss to mankind with the result that the majority of humanity is in a state of extreme intellectual restlessness as at the moment. And until and unless mankind re-orientates its entire outlook on life by ceasing to lay undue emphasis on material comforts, to the exclusion of spiritual and transcendental consideration, there can be no hope of its getting that spiritul bliss which alone constitutes real bliss and abiding happiness.

The greatest need of the hour for the entire mankind, therefore, is to re-orientate its outlook on life by shifting emphasis from purely material to spiritual side of life. This does not obviously mean a gross neglect of the material side of life ; but it does mean that material side of life should not be allowed to overwhelm and dominate the spiritual side. In other words, it simply means that while paying full attention to material comforts, we should not overlook and bypass spiritual aspect of life if we really mean to gain real bliss and abiding happiness in life.

This is all the more true with Mu lims whose re'igion is but a thoroughly complete programme of life. At no stage has Islam enjoined a segregation of material and spiritual aspects of life. While it has emphasised the latter ; it has taken due care not to overlook the former. A complete programme of life cannot possibly afford to neglect either aspect of life without grave harm being done to life itself. Hence spiritual and material progress are allowed to go hand in hand in Islam which takes a realistic view of life and stresses both aspects of life and expects Muslims to attain full development in both spiritual and material fields.

It is quite otherwise with Chr stianity which openly advocates dis-association with and renunciation of life. It taboos all efforts at making material progress. Its pe simistic view of life is a constant deterrent to the making of any efforts for progress. It was on account of this attitude towards life constantly preached by the Church which long stood in the way of Europe at making scientific and material progress. It was only when Europe completely broke away with the Church that it succeeded in making material and scientific progress which is really stupendous. But to suppose that the scientific progress which the West has made has any relation w th or is the result of any of the teachings of Christianity is a big fallacy of which

*Tahrik-i-Jadid,*

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the average educated person is generally hardly aware.

But while Islam does not segregate material from spiritual life, it does require that a harmonious balance be invariably kept between the two. The very structure of Islam is basically and fundamentally spiritual and its motive force entirely springs from spiritualism. It does not, therefore, encourage materialism as distinct from material progress as materialism in its very essence is deadly opposed to spiritualism. It has therefore laid down principles which should guide a Muslim while he is out to make material progress so that the spiritual side of life may not become overshadowed by materialism.

The West is today rightly regarded as the fountain-head of all material and scientific progress Muslims today are, on the whole, backward as compared to the people of the West. They, therefore, naturally look to the West for help and guidance whenever the question of making material and scientific advancement arises. There is of course nothing wrong for the Muslims to learn at the hands of the westerners in order to achieve material and scientific progress. None of the tenets of Islam forbids them to do this. But while learning at the hands of the occidentals, what generally happens is that they begin to imitate the westerners blindly in their ways of living and adopt their mode of life culture. This is exactly what they are forbidden by Islam to do if they are to remain true Muslims. They may learn the sciences from the occidentals; but they should scrupulously avoid imitating and adopting their manners and ways of living for there is no meeting ground whatsoever between Islam and the western civilization. While the entire basis of Islam is of a spiritual kind, the western civilization is basically materialistic in spirit and motive power. There is, therefore an inherent antagonism between the two and no compromise between the two can ever be possible.

But even if the Muslims are able to make as much material and scientific progress by learning at the hands of the westerners as the westerners have themselves achieved — which is really and extremely doubtful — there is no likelihood of their excelling or outdoing the westerners in material and scientific achievements unless they completely regenerate themselves morally and spiritually. And moral regeneration is not possible unless they completely change their ways which are contrary to those of true Muslims and faithfully adopt the way of life enjoined by Islam. For this we have to work twofold initially. An un-intelligent, un-intelligible and parrot like reading of the Quran will not help us much. The Quran was not really revealed for this kind of recitation. It is a collection of Allah's commandments which must be understood clearly and acted upon consciously, faithfully and sincerely. To help understand the Quran in a better way, a highly simple translation of the Quran in vernacular tongues with as brief a commentary, as possible which may help understand the translation in a logical, coherent and systematic way, is but a necessity It should be bereft of all scholastic learning and pendantry generally displayed by translators and commentators of the Quran.

The second great necessity for Muslims is to translate in vernacular tongues those authentic traditions of the Holy Prophet which have been painstakingly and assiduously collected by traditionists of repute such as Imam Bukhari and Muslim. Here, too, the necessity of a highly simple translation capable of being understood even by those conversant with only the elements of knowledge cannot be overemphasised. Unless we know in full

what the Holy Prophet desired us to do, we cannot possibly adopt the way of life he wanted us to follow.

There is nowadays a fashion of doubting the very authenticity of the Holy Prophet's traditions on the ground that they were collected more than a century after his demise. The protagonists of this view conveniently forget that the companions of the Holy Prophet had taken more than due care to record his sayings in writing although they lay scattered. They were pious souls who knew full well that it was nothing short of perjury to attribute anything to the Holy Prophet which he had not actully said. Also the pious traditionists who undertook the work of collection of the Holy Prophet's traditions fixed a highly rigid criterion for the acceptance of traditions and took extreme care not to include any tradition in their collection unless the person credited with its narration was thoroughly trustworthy and was also corroborated by more than one narration. This severe test was responsible for the rejection of innumerable so called traditions which did not satisfy its requirements. The collection of such traditionists as Imams Bukhari and Muslim are, therefore highly trustworthy and their authenticity is really beyond any question.

An intelligent reading of a simple translation of the Quran and of the Holy Prophet's traditions will drive home to Muslims what Allah and his Prophet ordained. Next comes action in obedience and submission to Allah's commandments and the Holy Prophet's commands. If all of us act sincerely and strictly in accordance with the injunctions of Islam, there is no reason why there should not be a recreation of that true religious spirit in us which had helped the early Muslims in achieving successes which are the pride of history. There is also no reason why it may not equally lead us to moral regeneration and material success in life.

A regeneration of Muslims is, therefore, quite a strong possibility provided they understand Islam and zealously act upon its principles in right earnest and in sincerity. No regeneration can, however, even be possible by merely imitating the western ways of life however materially and scientifically advanced we may become in consequence of such imitation.

As things stand the prospect of a regeneration of Muslims is a very remote possibility; and is not in the offing. We are definitely on the decline. Neither are we sufficiently materially and scientifically advanced, nor are we spiritually alive to our duties and responsibilities as true Muslims. We have degenerated ourselves to become mere imitations of the westerners and are obviously satisfied with that position. Unless there is a conscious dissatisfaction with that position, the possibility of a regeneration of Muslims is out of question.

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**Tahrik-i-Jadid, Rabwah.**

# From the Newspapers

## Building the nation

*The Pioneer (Ghana) 11. 10. 1971*

Kumasi, Sunday Mr. S. A. Moid, Pakistani High Commissioner in Ghana, yesterday advised the youth in the country to take their education seriously to enable them to become useful citizens in future.

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The High Commissioner was addressing the staff and students of the Ahmadiyya Secondary School here as part of a three-day private visit to Ashanti at the invitation of the Ahmadiyya Movement in Ghana.

Mr. Moid said as future leaders of the nation the youth should avail themselves of all opportunities at their disposal in order to participate actively in the building of the nation.

He observed that Ghana and Pakistan face the identical problem of national reconstruction and much could be achieved if the youth prepared themselves well to meet the challenge.

Mr. Moid urged teachers and elders to give the right leadership and guidance to the youth at all times as means of involving them in national affairs.

Earlier the High Commissioner was conducted round the various sections of the school by Maulvi B. A. Bashir, Head of the Ahmadiyya Movement in Ghana and Chairman of Board of Governors of the Ahmadiyya Secondary School.

## No restriction on religion

*Daily Graphic (Accra, Ghana) 13.10.1971*

President Edward Akufo-Addo yesterday reiterated the Government's desire not to impose restrictions on any religious organisation in the country.

He told a delegation of the Ahmadiyya Movement : "As you are aware, our Government does not impose any restrictions on any religious practices and the Constitution does not permit that. I am happy that it is so."

President Akufo-Addo said this after he had been presented with the English version of the Holy Quran by Maulvi B. A. Bashir, Head of the Ahmadiyya Movement in Ghana, who headed the Movement's delegation at a ceremony held at Peduase Lodge, near Aburi.

He stated that he had no doubt that their religion which was one of the greatest in the world, had made some contribution to the community, and expressed the hope that they would continue to help in the advancement of this country.

He said the Goverment was aware of what the Movement had been doing in this country, adding: "We can say how grateful we are that you have found it necessary to make your contribution to the advancement of this country."

President Akufo-Addo highly congratutaeed Mr I. K. Gayasi, a tutor of the Ahmadiyya Secondary School in Kumasi, and a member of the ten-member delegation on his brilliant article which was published in a daily newspaper recently.

Earlier, Maulvi Bashir had said in his address that the Movement which was established in Ghana half a century ago runs four dozen schools in the country.

## Serving Islam

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The Daily Anjam (Urdu) published from Karachi says in its issue for Oct. 30, 1971. "Islam is spreading rapidly in many of the Western and Eastern countries of Africa and the credit of all this g es to the Muslims of Pakistan who are doing a great deal for the betterment and uplift of the African Muslims—their activities cover the field of education, training and preaching of Islam. These activities are being carried out more extensively in the Western part of Africa viz. Nigeria, Ghana, Sierra Leone, Ivory Coast, Liberia etc, than in the Eastern part. Islam is being accepted by a large number of Christians, pagans and those who have no religion at all. Those who used to live unclothed now put on their dresses in the Islamic way. Hundreds of mosques and dozens of schools, colleges and hospitals have been opened. The Holy Quran, Hadith and the prayer have been translated into various local languages. Quite a number of mosques, schools and hospitals have been opened. Some of the mosques—like the mosque of Tabora—are so imposing and beautiful that people from far off places come to see them."

## The Muslim World

Pakistan is the biggest Muslim State in the world. Its population is one hundred and twenty millions. The clouds of war that are hovering on its horizon are making the political situation unstable. Its next door neighbour has never really recognised its existence and never leaves any stone unturned to do harm to it.

Rececently the President of Pakistan, General Agha Mohammad Yahya Khan, sent Mr. Z. A. Bhutto at the head of a delegation to China to talk to the Chinese authorities about the dangerous situation with which Pakistan is confronted.

Mr. Bhutto had elaborate talks with the Premier of China, Mr. Chou En Lie, and other government officials. On his return to his country, Mr. Bhutto said that his talks were very successful. China, he said, will give an all out help to Pakistan in case India waged war against her.

When Mr. Bhutto was asked if as a result of his visit to China, the clouds of war had disappeared, his prompt reply was that he could not answer the question in the affirmative, for war really depended on the attitude of the country (India) that is bent upon aggression. He further remarked that Pakistan was determined not to fire the first bullet. But if it came to defending our country, every Pakistani will do the needful and the aggressor will be crushed altogether.

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# The Wills

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I Mohammad Ismail son of Abdullah Occupation-Clerk Aged 32 date of Bai'at 24-11-1965 Residing at 143, 31st Street, Rangoon Burma on Solemn affirmation voluntarily, free of all compulsion and without fear this 1st day of month August 1970 do hereby make the following will:-

1. I am earning K 380/- per month at present. I bequeath 10% of my Income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about the fact and the payment will be made accordingly.
2. I own no property, immovable or moveable at present.
3. Whatever property I own at the time of my death I bequeath 10% of it in favour of Sadr Anjuman Ahmadiyya Rabwah. This will of mine will become operative from Angust 1970 and shall remain so till my death. I have paid the first instalment with effect from August 1970 and K 3/- for advertisement.

Witnessed by
1. Sd/ S. Dawood
No. 11. 124 St. Rangoon

Sd/ Md Ismail
No 143. 31st St.
Rangoon, Burma

Witnessed by
2. sd/ U. HLAMG
No. 124. 25 street, Rangoon

★ ★ ★

I Mahmood Maung Ko son of Arakat Ibrahim Kutty Occupation—Additional Officer Aged 55 Date of Bai'at 17-4-57 Residing at No. 50-141st Street Ma. U. gone Qr. Rangoon, Burma on Solemn affirmation voluntarily, free of all compulsion and without fear this 1st day of month August 1970 do hereby make the following will :-

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1. I am earning K. 760/- per month at present. I bequeath 10% of my income in favour of Sadr Anjuman Ahmadiyya Rabwah, Pakistan. If my income increase or decrease I shall inform the Anjuman about this fact and the payments will be made accordingly.
2. I own no property, immoveable or moveable at present.
3. Whatever property I own at the time of death I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya, Rabwah.
4. This will of mine will become operative from August 1970 and shall remain so till my death.

I have paid my first instalment of K. 76/- w.e.f. August 1970 and K. 3/- for advertisement in September 1970.

Witnessed by
1. Sd./S. Dawood
No. 11. 124 St.
Rangoon.

Sd/Maurg Ko
No. 50 141st Street
Ma-U-gon Qr. Tamwe
Rangoon, Burma.

Witnessed by
2s Sd/U. Hlamg
P. O. No. 124 25 Street,
Rangoon.

I Mrs. Shafeeka Khan wife of Dr. M. Yusaf Khan Occupation Housewife Aged 81 Date of Bai'at-May 1970 Residing at 163 Farrand Park, High Land Park, Mich U, S. A. and 22443 Katzman Dr. Mt. Clemens Mich. on Solemn affirmation voluntarily, free of all compulsion and without fear this 1st day of month August 1970 do hereby make the following will :-

1. At present I am earning $25 (Dollars) per month as social security on pension. I promise to pay 1/10th of my Income to Sadr Anjuman Ahmadiyya Rabwah Pakistan. If my income increases or decreases I shall inform the Anjuman about this fact and the payment will be made accordingly.

2. At present I own the following property moveable and immoveable :-

(i) 1/2 share ($ 3375) of property located at 163 Farrand Park Mich U. S. A.

(ii) Haq Mehr' or Dowery in the shape of Jewellery valued $ 40/- (2 gold rings & 1 gold Necklace weight 3 Tolas)

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(iii) Cash in Bank 392/92 Dollars.

I bequeath 1/10th part of the property to Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

3. Whatever property I own at the time of my death I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya Rabwah Pakistan.

4. This will of mine will become operative from 1st of August 1970 and shall remain so till my death.

Sd/Mrs, Shafeeka Khan
22443 Katzman Dr. Mt. Clemens
Mich. U. S. A.

Sd/Mohammad S Khan 22443 Katzman Dr. Mt Clemens Mich. 58043 U.S.A.

Sd/Audil Khan 19485 Highlite Mt. Clemens Mich. 40043 U. S. A.

3. Sd/Abdul Saleem Sheikh 22443 Katzman Dr. Mt. Clemens Mich. U.S.A.

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# The Holy Quran

WITH

# English Translation

Translated by Late Maulvi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

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